THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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THE TRIAL OF CHRIST.

As announced some days ago a report by Pontius Pilate to the Emperor Tiberius on the trial and conviction of Jesus Christ has been found, so it is claimed, in the archives of the Vatican. Although no one as yet has been able to vouch for its authenticity, the document has occasioned much discussion in ecclesiastical circles in Rome, and a transcript of its contents has been given wide publicity. What may be its ultimate value as an historical document, or whether it will be found to be a clever forgery, it is impossible now to say. Dalziel's Agency sends from Rome a translation of the document, of which the following are the most important passages:—

"Pontius Pilate to Terentius Clarus, Secretary to the Emperor Tiberius, greeting:—

"I am astonished at the sensation created in Rome by the trial of Jesus Christ. The incident in itself certainly does not amount enough to demand the attention of the emperor, although it has been made the excuse by certain envious persons to discredit me to our master. You call upon me to justify my action, and for that reason I make this report.

"I deny that I have compromised Roman influence by my action in this unfortunate affair. Everything that concerns the religion of the conquered people has been respected, and I have been guided by the policy, so important in colonisation, to avoid intrusion upon the personal affairs of the governed.

"I found the Jewish people divided into two adverse factions, the Old Jews and the Young Jews. I closed my eyes when I thought it desirable to do so, and I was severe when severity seemed to be the proper course. I interfered in their disputes only upon rare occasions, and then it was when the dignity of the Emperor or the domination of Rome entered into the question. Ordinarily I took no notice of the rival parties.

"Once only have I departed from the policy of non-intervention—in the

case of Jesus Christ, and in that instance both the Conservatives and Liberals alike demanded of me his condemnation. I will briefly recall the facts to you:—For some months the party of the Old Jews had been alarmed at the progress made with a new doctrine propounded by a young socialist preacher named Jesus. I could not see anything serious in his utterances, but they were regarded by the orthodox as very threatening. The Conservatives were thoroughly aroused.

"Then certain influential persons came to me and charged Jesus with planning a rebellion. I did not believe one word of these charges, but, as they were persisted in, and it was further claimed that he had assumed the title of King of the Jews, I summoned him to appear before me. I admit that when I saw him I was most favorably impressed. I know men pretty well, and I know that Jesus was no ordinary man. You write me that he has been represented to you as being dangerous. There was nothing dangerous about him. He had a quiet, amiable appearance, and a manner of speech that showed him to be an orator. I willingly listened to his theories, which were philosophical rather than political, and I saw no reason to condemn him."

"As my functions give me the right to determine finally as to the capital punishment, I announced to his accusers, who were present, 'I see nothing wrong in this man.' This aroused universal resentment, and I found that public opinion had reached such a point against the accused that nothing but his conviction would satisfy the people. I endeavored to gain time by referring the matter to Herod, but Herod promptly referred it back to me. After every effort to save the man from the clamors of the crowd, I was forced to submit, and in deference to their religious ideas I condemned him, while at the same time I declined all responsibility, saying it was nothing in which the government had any part, and the man was sacrificed to the religious principles of the people.

"The execution of the agitator took place at Golgotha. Peace was preserved by a guard of Roman soldiers, and I did all in my power to relieve the anguish of the relatives and friends of the condemned man. I do not think any of the followers of Jesus are now preaching his doctrines. If they are, it certainly attracts no attention.

"Briefly that is the whole case. I am convinced of the innocence of the man. He was unjustly condemned, and we are confronted with a judicial error. Would it be equitable to revise the case? Yes. Would it be wise? No. In this unhappy affair a great many persons are involved. For the most part they were guilty only of hasty judgment and religious prejudice. The fanatics themselves in demanding the death of Jesus merely followed a principle they believed to be true.

"From all points of view it were better that the matter rest where it is. Let the Jews continue to think Jesus was punished for a crime against the state. A revival of the case would not restore him to life, and it would ruin a number of prominent citizens and high functionaries. It would disgrace the judges, who decided too hastily; the priests, who sanctioned the execution; and the directors of public opinion, who deceived the people."

ADDRESS BY APOSTLE ANTHON H. LUND.

THE following address was delivered by Apostle Anthon H. Lund, before the Sixty-Eighth Semi-Annual Conference, of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Salt Lake City, October 4, 1897.

I am pleased to have the privilege this morning of meeting with you, my brethren and sisters, and of hearing our President address us. I am glad that he is with us and able to talk so that we can all hear him. This has been our Jubilee year—fifty years since we arrived in these mountains, and we have all reflected more or less upon the history of Zion since the people arrived here when this region was a wilderness. We have made comparisons between to-day and then, and all have, no doubt, felt to thank the Lord that He has so richly blessed His people, and though they have gone through times of trial, yet they have seen His overruling providences in their behalf. Zion has prospered; the people have been blessed, both temporally and spiritually; and while they have tried to build up Zion at home, they have not forgotten the great duty resting upon them of sending men to the different nations to preach the Gospel. And the Lord has been with them, so that they have been able to bring thousands into the fold of Christ. The best of reports are coming to us from the different missions, showing that the Lord is still with His servants, and that their efforts are crowned with more success than has attended their labors for many years past. This makes us rejoice, seeing the work of God prospering.

We have come together this morning to attend our Conference. I have often thought what a blessing to the Saints are these conferences, bringing them together from the different parts of Zion, to where they can renew their old acquaintances, and where they can meet together under the Spirit and influence of the Lord, and listen to instructions given them which are calculated for their best good. These are times refreshing unto the Saints. And this is not something which has been evolved out of the systems that God has revealed; but it was at first ordained and appointed unto the Saints to come together on these occasions. There is this difference between the work of God and the work of man—the work of God has a perfect Author, what He commands is not an experimental thing, but is something that was seen beforehand. The consequences were known before the law was given. By studying the word of God as given through His prophets, we find that He knew as well thousands of years ago what was for the best good of His people as to-day, and that when the prophets spoke of Zion they saw it, understood how it should be built, and could foretell the Lord's dealings with His people.

We have come to this country to build up a Zion unto our God. I hope that we have not forgotten the object of our coming. I hope that we can be classed among the laborers in Zion. The Lord has declared that the laborer in Zion shall work for Zion, and he adds, "if they labor for money, they shall perish." I believe it is the Prophet Nephi who wrote these words. He wrote them in a chapter that is devoted to our time. After

having described what should come to pass between his day and the present period of time, he speaks of the coming forth of the Book of Mormon and of Zion. I have often thought how strange it is that men cannot see the internal evidence which the Book of Mormon contains of its truth, when they can read passages so plain.

The idea of building up a Zion was not a common idea among the different denominations that Joseph Smith was acquainted with. Men have thought that Mormonism is a system made up of other religions. We deny this. We hold that it is given of God; that it is the same Gospel, the everlasting Gospel, as given in former days to the people, and again restored to-day. When you examine the Gospel as restored through the Prophet Joseph, you find that it has many characteristics which are not found among other denominations or religions. The idea of gathering was not believed in by any of the religious people then; but in the Book of Mormon, published before this Church was organized, we are plainly told that there should be a gathering; that the people should be gathered from the different nations of the earth.

The Prophet Nephi, in speaking of Zion, gives us characteristics that should be found in the Zion of the latter days. Among them was that there should not be priestcraft; and he defines priestcraft as preaching for gain and for influence among the people. This the Lord forbids. He says that the people should work for Zion. That should be the object of their coming together, the one aim and purpose of their lives—to work for Zion, and not to make anything else the object of their lives. If they make money their object, He says they shall perish. How often have we seen this fulfilled! Those who have forgotten why the Lord called them from their homes and gathered them here, and who have made money their sole object, have perished spiritually; they have lost the faith which was once so strong in their breasts that they were able to leave everything that was dear unto them and gather here. We want to take this lesson to heart. We want to be laborers in Zion, and work for the cause of Zion, and not for other objects—that is, not to make them the only objects of our lives. It is not forbidden us to work for money. We have to do this, to make our living; but the Prophet meant that we must not make it the sole aim of our lives, to enrich ourselves and gain wealth. The love of money is the root of all evil, has been said, and said truly. Not the money itself; for rightly used, I believe it is a blessing. But I am afraid that many are not willing to use this blessing aright. We certainly should not make it the one thing that we seek. We want to place our labors where they can do the most good for the upbuilding of Zion upon the earth. If we seek first the kingdom of God and His righteousness, these other things, He has promised, shall be added. We have found the kingdom of God; but we want also His righteousness. That means that we do right in all things between man and man, and that we do not forget to do right towards our Heavenly Father, and also towards ourselves.

The Lord has asked us to do certain things. We will find that they are for our own good. These commandments have been given by a kind Father to His children. He has seen our conditions and our circumstances, and

what He has ordained has been calculated for our greatest benefit. When such is the case, we should all feel that we want to keep His commandments. We want to benefit ourselves. In fact, this feeling is so strong with us that often we forget what is righteousness, on account of our selfishness. But if we will work truly for our own benefit, then we will keep the laws of God, we will seek His righteousness, we will try to build up His Zion upon the earth, and we will listen to the counsels which He gives us through His servants. If we do this, the greatest amount of happiness will be ours, and we will be able to do our share towards carrying out God's purposes on the earth.

May God bless His Saints. May His Kingdom prosper. May His servants be blessed in their labors. This is my prayer, in the name of Jesus. Amen.

THE COST OF A BOY.

To bring up a family of children, and give them any kind of educational advantages and privileges, costs a good deal of money. If the children then turn out well and grow up to be good and useful persons, a comfort to themselves and their parents and a benefit to the world at large, the money is well spent, and we will feel ourselves abundantly repaid. In many cases the money is worse than wasted. Too much assistance is not always a benefit either, while a little contact with the rough edges of life and the world will knock off much that is objectionable in the boy, and fit him all the more for life's tasks and battles. Often the more advantages he has the less he appreciates, values and utilizes them. A southern gentleman, as reported by *Farm and Ranch*, recently lectured on the cost of a boy, and remarked that, at the age of fifteen, "a good boy receiving the advantages of city life will cost, counting compound interest on the sum invested, not less than five thousand dollars. At twenty-one, if he goes to college, he will cost twice as much. A bad boy costs about ten thousand dollars at twenty one, if he does not go to college. If he does, he costs as much more. And when a man has put ten or twenty thousand dollars into a boy, what has he a right to expect of him? What is fair? Is it fair for the boy to work himself to death, to run, jump, play ball, or act in such a way as would disable him or break him? Is it fair for him to despise his father or neglect his mother? Is it fair for him to ruin himself with drink, defile himself with tobacco, or stain himself with sin? Some of us have put about all of our property into girls and boys; and if we lose them we shall be poor indeed, while if they do well we shall be repaid a hundredfold."

This is a fair statement of the facts. Let the young people ponder over it; and let them remember also, not only the intrinsic or money cost of rearing a boy or girl to manhood or womanhood, but the many sacrifices their parents have made to give them birth and parentage in the most favored spot on earth, among the most favored people of the world, where the Gospel in its fullness and power, with its gifts and blessings, is the heritage of every son and daughter of Zion. If they will think of these

things, they will be led to reflect upon what manner of boys and girls they should be that their parents may have joy in their sons and daughters, and not sorrow and heartburnings.—*Church and Farm.*

MORMONS IN ARIZONA.

In his report to the general government, Governor McCord of Arizona says about the Latter-day Saints of that territory:

"Soon after this the Mormons began to locate in the northeast corner of the territory, coming down from Utah, attracted, no doubt, by the rich grazing and mineral lands of that part of the territory. They have gradually extended these settlements south along the eastern part of the territory, and now probably constitute a majority of the inhabitants of Apache and Graham counties, and quite a considerable part of Maricopa and Navajo. It can be said truthfully that there is no more thrifty, temperate, industrious, or better disposed body of citizens in the territory. The practice of polygamy among them is now unknown, having long since been abandoned. They have done as much to bring about the prosperous condition, from an agricultural point of view, by which Arizona is blessed today, as any other part of the community, especially in the reclamation of the soil by irrigation, of which they are acknowledged masters as well as pioneers in the United States."

A GREAT CITY.

The New York *Herald* calls attention to the fact that London was a city 1,500 years before the Dutch bought Manhattan Island for a song; yet today the great metropolis of the British empire with its six million inhabitants and 688 square miles has scarcely twice the population of New York with its 3,200,000 inhabitants. It is a striking illustration of the growth of this country and an object lesson of the superior wisdom of the builders of its institutions.

At present Paris is the third largest city of the world, measured by population, and Berlin the fourth largest. Chicago comes close upon Berlin in the number of inhabitants and far surpasses it in area. In other words, of the largest five cities of the world, the United States, notwithstanding her young age among the nations, has already two.

The following data concerning Greater New York are interesting:

The number of men on the city pay roll will be greater than the regular army of the United States, the police contributing nearly 7,000 and the "white winged" street cleaners 4,000.

The population of the city is equal to the combined population of thirteen new states and territories, whose area is three thousand times greater than that of the city and about two-fifths of that of the entire Republic.

A child is born every six minutes in Greater New York, which means about 90,000 a year, and, although the death rate is comparatively low, 70,000 persons die annually, or one about every seven minutes, day and night.

New York is unique in the character of its population. It is the largest Irish city in the world, its 850,000 Irish being twice as numerous as the population of Dublin.

The Germans are the most numerous, though, there being 900,000 of them here. Thus, with the exception of Berlin, New York is the largest German city in the world. The foreign born population numbers 1,250,000, and with its children numbers 2,500,000, or about two-thirds of the city's entire population."

The least creditable record of Greater New York is that there are more than ten saloons to each church.—*Deseret News.*

THE TELEMICROSCOPE.

THE latest achievement in telescopy is the invention of an instrument which, if its destiny is to redeem the promises given for it, will solve the question, so long occupying the minds of astronomers, whether some of our sister planets are inhabited or not. Dr. Elmer Gates, of Washington, in the New York *Herald*, describes the instrument of which he is the designer and which he calls the telemicroscope, it being a combination of the telescope and microscope in such a way that the latter is focussed upon the focal plane of the former. The experiments made have been exceedingly successful. Prof. Gates says:

"On September 12th I made the first photomicrograph by the new method, and on the same day I tried unsuccessfully to apply the new method to the telescope, but on the 14th I succeeded. I used for the purpose my two and a half inch Bardou telescope, with low power terrestrial eye piece, and I focussed it upon a pine tree at Fort Reno, about two and a half miles distant from my laboratory in Chevy Chase. Two entire trees were included in the field of vision, and any particular branch looked like an irregular patch of green. Then I removed from the eye-piece of the telescope the front lens and adjusted my microscope so as to focus upon the focal plane in the telescope. The microscope had a fourth inch objective and a one inch ocular, and, to my great pleasure and surprise, I distinctly saw the separate pine needles upon a single twig. Four persons besides myself saw the experiment and were pleased with the new telescope.

With the aid of the new instrument it is believed that objects on the surface of the moon, thirty feet in diameter, can be seen and studied. Of still more interest will be the surface of Mars. The so-called canals which Mr. Lowell believes are artificial water-ways lined on either side with vegetation, are forty miles wide. The new telescope will enable astronomers to study these lines minutely, and perhaps to find out whether rational beings inhabit those parts of the planet. At least that is what the inventor hopes.

It is always interesting to contemplate the marvelous progress of modern science; and in view of the wonders of the present century, it would be rash to deny the possibility of still further advancement, on the same lines.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 2, 1897.

THE EXERCISE OF REASON.

ALL truths, whether pertaining to nature or to religion, appeal to man's reason, so far as his limited intelligence will admit. It is said that reason is not acquirable, and that it is innate in man. It may be true that it is the common heritage of intelligent beings; that is, all may possess it, but without knowledge it cannot be properly exercised. A person cannot pass judgment that is consistent with reason, or that is the result of reason, upon a matter he is not acquainted with or does not understand.

People will generally admit the truth of this proposition; but at the same time many of them will pass judgment upon some things without investigation. Some will say that they take reason as their guide—that they cannot accept anything that does not appear reasonable to them—and yet through prejudice, which usually accompanies ignorance, they refuse to furnish their reasoning faculties with the necessary material or information with which to form a just conclusion.

When one person's reason tells him a statement is true and another's reason tells him that same statement is false, one of those persons must be mistaken, having decided the matter without obtaining correct or full information upon it. It must be admitted that the person who has made the most thorough investigation of the subject is most likely to be correct in his deductions. In testing a system of religion, then, the testimony of one who has embraced that religion after due investigation ought to be of much more weight than the testimony of one who has not investigated it.

This shows the injustice and absurdity of those who judge and condemn the Gospel as taught by the Latter-day Saints without inquiring into its doctrines for themselves. There are many apparently intelligent people who do this. They oppose what they call Mormonism without ever reading the doctrinal works of the Church or conversing with one of its adherents. They are satisfied with the testimony of its opponents, without questioning the statements they make, however inconsistent or unreasonable they may be.

E. F. P.

A PRIVATE letter from Apostle Heber J. Grant conveys the joyful news that his health is greatly improved. It will be remembered that the report of the general conference held in Salt Lake City last October, contained the announcement that Elder Grant's health was such that he was unable to attend any of the meetings. Several months since he went under an operation which the medical profession consider a dangerous one

at any time, and in his particular case it was looked upon as one which would result fatally. Speaking of his operation he says it was a miracle that he recovered from it, and attributes the result to the blessing of the Lord in answer to the prayers of the Saints. Soon after this recovery he was attacked with pleuro-pneumonia. He has been suffering for three months with this ailment, and at times has been very low. His own faith has remained steadfast, and now he feels that he will shortly regain his usual health.

THE Anchor Line steamer *Furnessia* which left Glasgow, on November 20, 1897, arrived in New York on December 1, with passengers on board all well. A few emigrating Saints and returning missionaries took passage on this vessel.

ARRIVALS.—The following named Elders from Zion arrived in Liverpool, per American Line steamer *Belgenland*, on December 1, 1897: For the British Mission—J. C. McFarlane, Ogden; C. E. Rose, Soda Springs; James S. W. Frame, Taylorsville; Oscar Raymond Knight, Payson; Ernest P. Horsley and Abraham Evans, Brigham City; Thomas West, Mount Pleasant. For the Scandinavian Mission—James Jensen, Jr., Grover, Wyoming; Nephi Williamsen, St. Charles, Idaho; Peter S. Neilsen, Nephi; Louis E. Ericksen, Montpelier, Idaho; Axel L. Holmgren, Ogden.

RELEASES AND APPOINTMENTS.—George H. Robinson, president of the Leeds Conference, has been honorably released to return home December 18, 1897.

Hadyn L. Smith, Traveling Elder in the Leeds Conference, has been honorably released to return home December 2, 1897.

Samuel Holt has been honorably released from laboring as a Traveling Elder in the Birmingham Conference to return home December 17, 1897. Elder Holt came especially to get genealogical information and to do missionary work among his relatives and friends, and has spent a little over three months here.

John H. Bailey, Jr., has been appointed to preside over the Leeds Conference.

James S. W. Frame has been appointed to labor as a Traveling Elder in the Scottish Conference.

C. E. Rose and Oscar Raymond Knight have been appointed to labor as Traveling Elders in the Leeds Conference.

Ernest P. Horsley and Abraham Evans have been appointed to labor as Traveling Elders in the Sheffield Conference.

J. C. McFarlane and Thomas West have been appointed to labor as Traveling Elders in the Norwich Conference.

SCOTTISH CONFERENCE NOTICE.—A Conference of the members of the Church of Jesus Christ of Latter-day Saints in the Scottish Conference District will be held in the Latter-day Saints' Chapel, No. 11 Oxford St., Gorbals, Glasgow, on Sunday, December 12, 1897. Meetings will commence at 10:30 a.m., and at 2:30 and 6 p.m.

IN THE MISSIONARY FIELD.

ELDER WM. A. N. CHALLIS, writing from Hereford, on November 25, 1897, gives the following account of some of his and his companions' labors:

I thought that a few lines from this part of the Lord's vineyard, to the readers of the STAR might be interesting. My former companion, J. C. Poulton, and I, upon taking up our abode here, commenced tracting, and it was not long before the people knew there were Mormons in town, and the spirit of opposition was aroused.

We made application to the head of police to hold meetings upon the streets, but we were told to make our wants known to the mayor, which we did, and we received a letter stating that the city council regretted that they could not grant us our request. We then inquired why we had been refused permission to preach, as other denominations were allowed to. The answer was that we told too much truth.

Since then Brother G. H. Meadows and I have been doing our best to spread the truth among the people, and in a great many instances we have removed prejudice; still some entertain a bitter feeling of hatred towards us.

Some time ago I loaned the views of Salt Lake City to a family who were very friendly to me, as they had read nearly all my tracts, and pronounced them very good. The family and also a visitor were looking at the views, when the husband came in, and seeing that it was a book containing Mormon doctrine, and he being opposed to us, became enraged and he tore the book to pieces. He also began to tell what a bad set of people we were.

The visitor up to this time had heard nothing about us, but he had read the friendly discussion which he liked very much. The conduct of this man caused him to investigate, and he has since joined us. While the intention of the man was to do us harm, it has been the means of adding one more to the fold of Christ. It is very true that God moves in a mysterious way, His wonders to perform. This new convert belonged to a society called Quakers. He told his minister that he would like to have a talk with him. A time was appointed, when he told the minister that he had found the only true Gospel and had accepted it. He gave his reasons for leaving the Quakers and joining us. That sect does not believe in baptism, and he showed them that it is a Bible doctrine. This has so enraged them, that they have been speaking against us in their meetings, and I suppose their peice of mind has been quite upset about baptism. They sent to London for one of their best men. He came and gave a lecture against baptism. He claims that water baptism is not necessary. He quoted John 3: 5. He says that being born of the water and of the Spirit are synonymous. He quotes Matt. 3: 11. "He shall baptize you with the Holy Ghost, and with fire." He claims just as the Holy Ghost and fire mean the same, so do the water and the Spirit.

We can see such teachers are void of the Spirit of God, or they would

not wish to change the word of God to suit themselves. But all sincere seekers after truth will prefer to believe the word of God as it stands.

The minister said that we were wolves in sheep's clothing, and that we came among the younger members, but were afraid to meet the older ones. We have offered to meet him anywhere and talk upon the Gospel, but he has declined to meet us. The young man in reply to the minister's accusation against us, that we go among the younger members, said that we did not go after him, but that he sought us. It is as the Savior has said, "My sheep know my voice, and a stranger they will not follow."

We are endeavoring to sow seed of truth, and we know that in the due time of the Lord it will spring forth. We are enjoying our labors exceedingly, and pray that the Spirit of the Lord will be with all who seek to do His will.

LEEDS CONFERENCE.

THE semi-annual conference of the Latter-day Saints in the Leeds Conference District, convened in the Church Institute, Bradford, on Sunday, November 28, 1897. Meetings were held at 10:30 a.m., and 2:30 and 6 p.m.

In attendance there were the presidency of the European Mission, Rulon S. Wells, Joseph W. McMurrin and Edwin F. Parry; President J. W Crawford and Elder D. B. Colton of the Sheffield Conference; Elder J. W. West and W. J. Clark of the Manchester Conference; President G. H. Robinson and all the Traveling Elders in the Leeds Conference.

At the morning meeting, after a few appropriate remarks by President Robinson, the general authorities of the Church and presidency of the European Mission were presented and sustained.

Elder G. H. Robinson was sustained as President of the Leeds Conference; and the following named missionaries were sustained as Traveling Elders in the respective districts assigned to them as follows: Bradford district, J. H. Bailey, J. H. Brough, Jed. Stringham, J. D. Holther and Wm. N. Davis; Halifax, J. G. Schofield, E. S. Jenkins, Jno. Hirst and David Everett; Hull, H. C. Brown, H. L. Smith, A. Townsend; Leeds, G. W. Fairbourn, Amos N. Merrill.

The statistical report for the past seven months was read as follows: Elders from Zion, 15; Local Elders, 11; Priests, 11; Teachers, 7; Deacons, 6; members, 281; total, exclusive of missionaries from Zion, 316. Tracts distributed, 52,096; houses visited, 13,096; Gospel conversations, 1,959; hall meetings, 356; open-air meetings, 145; books distributed, 246; houses visited by invitation, 449; Sunday school sessions, 112; M. I. Association sessions, 43. Baptisms, 38; deaths, 1; removed, 1.

The speakers at the morning service were Elders G. H. Robinson, Wm. N. Davis and Jed. Stringham. In the afternoon Elders Edwin F. Parry, Jno. W. Crawford and Hadyn L. Smith addressed those present. During the evening service the congregation listened to the remarks of Elders Joseph W. McMurrin and Rulon S. Wells. Throughout the day some excellent instructions were given.

Considering the inclemency of the weather, the meetings were well attended.

Brother J. W. Turner is to be commended for the excellent music furnished under his leadership.

On Monday morning a Priesthood meeting was held at Temperance Hall, where some valuable counsel was given.

J. H. BAILEY, Clerk of Conference.

QUESTIONS ON THE RESURRECTION.

WE were present a short time ago at a Sunday School theological class whose members managed to get themselves into a tangle on the question of the resurrection. Some of the students could not understand how there could be two "first resurrections," others inclined to the opinion that all the dead, good and bad, who died before Christ, rose from their graves at His resurrection. Both questions grew out of sayings of the Prophet Alma, recorded in the fortieth chapter of his book.

We will consider the last question first. Those who imagined that all the dead would be resurrected when Christ ascended from the tomb quoted Alma's words found in the 16th verse. They are:

"And behold, again it hath been spoken, that there is a first resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead."

At first sight these words carry the idea that they claim. But it is a case of not reading far enough. If the students had read the 19th and 20th verses they would have a clearer idea of Alma's intent. It is there written:

"Now whether the souls and the bodies of those of whom have been spoken, shall all be re-united at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

"Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven."

From this and the context (for the whole chapter is very profitable reading) it appears that according to the best light God had given Alma every man could arise in his order; but that those who died before Christ would rise before those who died after. In other words, the righteous who were prepared for the resurrection would arise with Christ,* while others who were not then prepared to come forth from the grave would have to wait until a later day. But no matter how long they waited they would rise before those in the same condition of progress or righteousness who died after Christ. Thus there may be tens of millions who died be-

* Matthew 27: 52; III. Nephi 23: 7-13.

fore Christ who have not yet risen from the grave, but they will arise before those of the same order or class who have died since.* From Alma's teaching it is possible that many have arisen since the time of Christ who were not then prepared for the reunion of the body and spirit. Certain it is that some of the righteous who have lived since the days of Christ (Moroni for instance) have been resurrected.

The other question arose from the inability of some to understand how the resurrection at the time of Christ could be called a first resurrection and yet the Saints of latter days are promised if they are faithful that they shall come forth "in the morning of the first resurrection." Such forget that Alma lived before the days of Christ, and the resurrection with the Redeemer was the first resurrection to all those who had died before Him. But to us who live now-a-days the first resurrection is the first one that takes place after our death—the one in which the righteous of this dispensation shall have a part. It is something like two travelers on the same road, one in advance of the other. They both meet a messenger. This messenger says to the first. "The first range of mountains you have to ascend is the Wasatch," and when he comes to the second he says "the first range of mountains you have to pass are the Uintahs." Could it be said of that messenger that he did not tell the truth? No, he simply made a statement adapted to the two different places at which he met these widely separated travelers. So with the inhabitants of the earth, to those who lived before Christ, the resurrection when He arose was the first resurrection, to those who now live or who have lived after that first resurrection, the next resurrection after our death, is to us the first resurrection.—GEORGE Q. CANNON, *in the Juvenile Instructor.*

UTAH'S EXHIBIT AT THE NASHVILLE FAIR.

ONE of the most interesting booths on the Centennial grounds was that occupied by the new State—Utah. It was compact and placed in such a way that every article could be understood without the help of a guide; but in addition to this the commissioner was always there to explain the exhibit and make things clearer to the visitors. One of the noticeable things about it was that the booth and grains were as clean on the last day as on the first. During the summer the products of farm and garden were shown as they were received by express from Salt Lake City. Especial interest seemed centered in the immense potatoes, which were the largest ever seen here. One weighed three and a half pounds and measured twelve and one-half inches from one end to the other. Commissioner Pyper says that one potato raised in Utah this year weighed

* That all the dead did not rise with Christ is manifest from the fact that countless hosts of bodies still lie in the grave whose spirits left them ages before Christ came. That they did live before Christ is proven by the fact that the names of many are on their coffins, and, like the Pharaohs of Egypt, the date of their death is known.

six pounds, but it was dug too late to be sent to the exposition. The crop of the raiser averaged 600 bushels to the acre.

Magnificent apples, peaches, pears, quinces, grapes, prunes and plums from Salt Lake created a furore whenever displayed. Dr. Cattinger said he had visited most of the vineyards of Europe but had never seen such grapes in his life.

Utah fared well in the matter of awards, and those received were well merited. They consisted of one gold, two silver and ten bronze medals and two certificates of merit.

The exibit is being rapidly packed up and most of it will be shipped to Salt Lake City in the early part of next week. The beautiful minerals will be left with the Vanderbilt and State universities as gifts from the Utah commission. . . . . .

During the last six months many humorous incidents occurred in the Utah booth. For instance: One woman, after gazing long and intently at the beautiful raw silk displayed there, said: "Mister, has that hair been colored or is it just as it was cut from the head?"

Another examined the silk cocoons and then asked the commissioner to show her "some cocoons with the silk on." Hundreds took them for Georgia gubers, and one farmer asked "How in thunder did you uns get the polish on them gubers?"

The Utah man was pestered with inquisitive persons who didn't seem to understand that plural marriages were a thing of the past in Utah. The inquisitives always asked "How many wives have you got?" The commissioner got disgusted and laid a trap for them. No sooner was the trap set than a pert young lady walked through the booth, was shown the exhibits in detail, and then she asked: "Are you from Salt Lake City?" "Yes," said the commissioner, "I was born and raised there." "Oh, my! How many wives have you got?" Then the Utah man sprung the trap. He glanced around mysteriously, then walked up close to her and whispered in her ear: "My dear lady, I haven't any more than five just now, but if you'll say 'yes,' I'll make it six." She vanished.

The effect was so instantaneous that the Utah man decided to try the same joke again at the very first repetition of such questions. The opportunity came soon, for a bright, witty girl went through the interrogatories concerning residence, church, etc., and then broke out with "How many wives have you got?" With the same air of mystery the Utah man answered, "I have no more than five at present, but if you'll say 'yes,' I'll make it six." To his amazement the young lady grasped him enthusiastically by the hand and answered "Then I'll say 'yes.'"

It was the commissioner's turn to crawfish.

One of the most attractive articles in the exposition was a large national flag made of three-month-old lamb skins, which was exhibited in the Utah booth. During the closing days an angular lady called the commissioner and asked: "Young man, what is that flag made of?"

"Lamb skins," answered the commissioner.

"Lamb skins!" she exclaimed. "My, my. Is it wool or cotton?"

In the same exhibit was a model of the great Mormon Temple, built at

Salt Lake City, which model was made of Utah laundry soap. "This is a model of the great Mormon Temple," said the commissioner to a crowd of listeners. "It cost in the neighborhood of $4,000,000, and took the people forty years to build it."

"Pshaw," said an old lady who had been looking at the soap model with a vacant stare. "Them folks must be pow'ful slow to take forty years to build that little soap house."—*Nashville American.*

A SLOT-MACHINE TWENTY CENTURIES AGO.

THE mechanical devices of Hero of Alexandria furnish many examples of the germs of modern inventions, from the steam-engine down, so much so that they seem to be a never-failing source of wonder to those in search of mechanical curiosities. The latest modern device to be unearthed from among them is the slot-machine. The *Daily Mail*, London, gives a sketch of what certainly embodies the principle of the modern "nickle-in-the-slot" weighing or vending machines, although it is 2,000 years old. We quote an abstract from *Merck's Report*, as follows:—"If anyone were inclined to throw a doubt upon that oft-quoted dictum of King Solomon to the effect that 'there is nothing new under the sun,' he would probaby feel bound to make an exception in the case of the penny-in-the-slot machine. There is good evidence, however, that a coin-actuated machine was invented, if not actually in use, more than 2,000 years ago. [A correct picture of the machine itself is given, which is copied from that which appears in the book on 'Pneumatics,' which was written by Hero of Alexandria, 150 B.C.] The machine is described as a 'sacrificial vessel, which flows only when money is introduced,' and the manner in which this result is brought about can be readily understood by reference to the drawing. A coin dropped into the slit at the top of the vase depresses a lever, which has at its end a broad plate upon which the coin momentarily rests. At the other end this lever raises a plug from the mouth of a pipe causing any liquid with which the vase may be charged to flow out at the side. Whether the vase was filled with holy water or what part it took in the religious ceremonial of the time cannot be gathered from Hero's book. There is simply the drawing and description of the apparatus, which, as will be seen, is a penny-in-the-slot device pure and simple. And curiously enough, the dispensing of liquids by slot-machines is one of the very latest adaptations of the invention."

WE have just received copies of the full report of the discourses delivered at the Sixty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City, Utah, October 4th, 5th and 6th, 1897. The pamphlets have been long delayed in coming, but we have sufficient to fill all orders. The price is five pence per copy.